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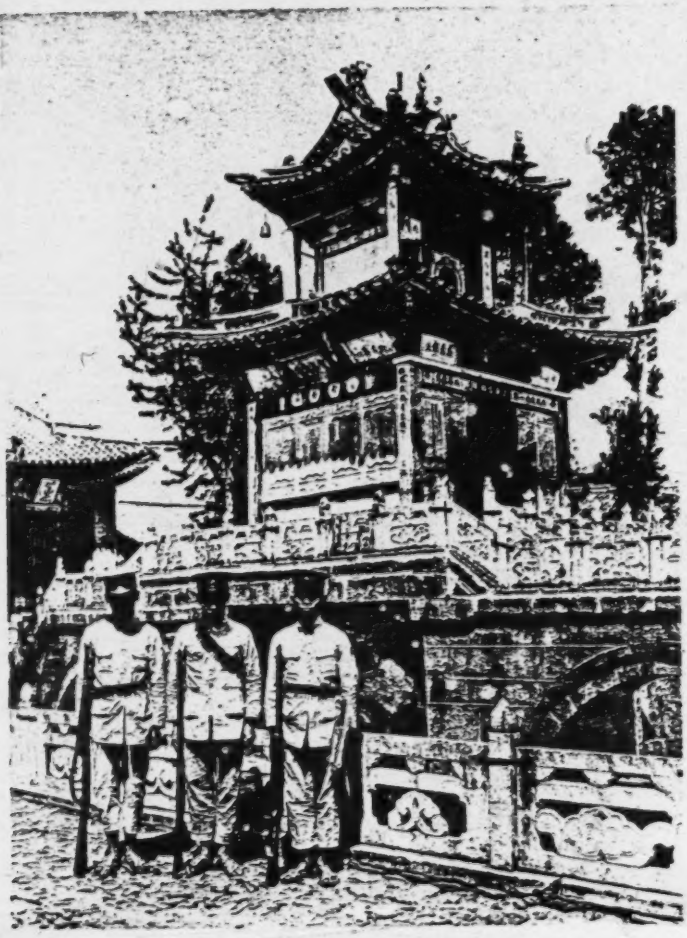

PLATE 5. — KUAN-YIN SSU BETWEEN HSIA-KUAN AND TA-LI

大石廟下關大理之間

The shrine is built over a rock (seen behind the soldier on the right) which is supposed to have been carried here by the Goddess of Mercy, disguised as an old woman. Kuan-yin Ssu 觀音寺, or Temple of the Goddess of Mercy, is thus also known as Ta-shih An, Great Rock Shrine.

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PLATE 6. — TWO OF THE THREE PAGODAS OF SAN-T'A SSU

大理三塔寺之二塔

These famous pagodas stand to the north of the city of Ta-li. They were built by a master mason of the T'ang dynasty in A.D. 632. They withstood two earthquakes, one on June 17, 1515, and another on March 16, 1925. At both times, the city of Ta-li was completely destroyed. Photographed April, 1922.

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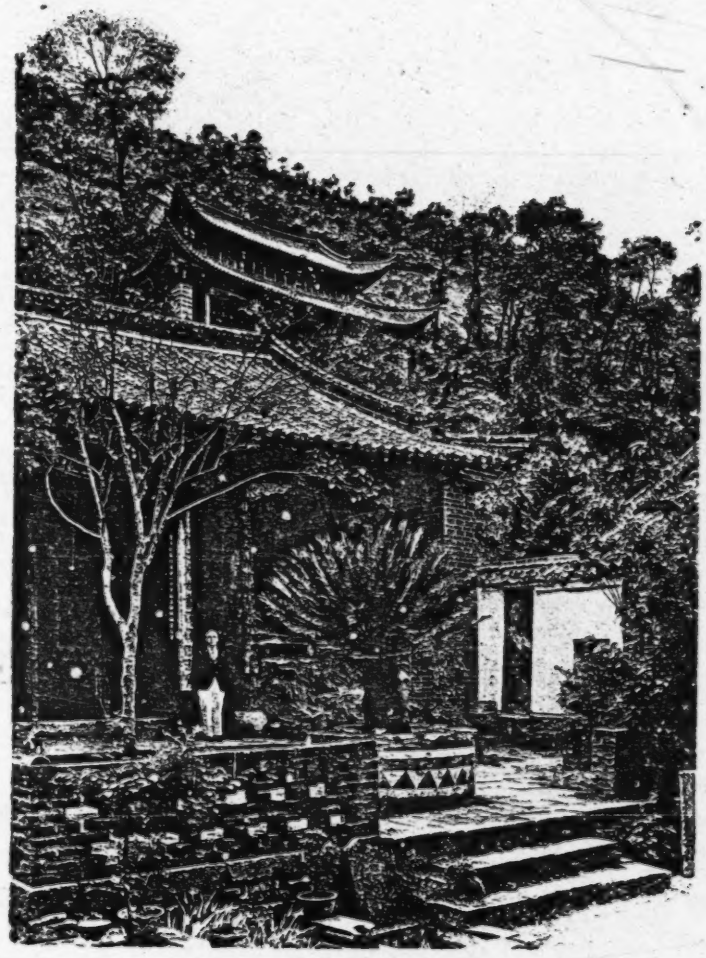

PLATE 47.—SHRINE OF MAO AND YANG

毛楊二公祠

Adjoining the Temple of P'u-hsien, overlooking the Lake of K'un-ming, from the West.

[p. 76-0]

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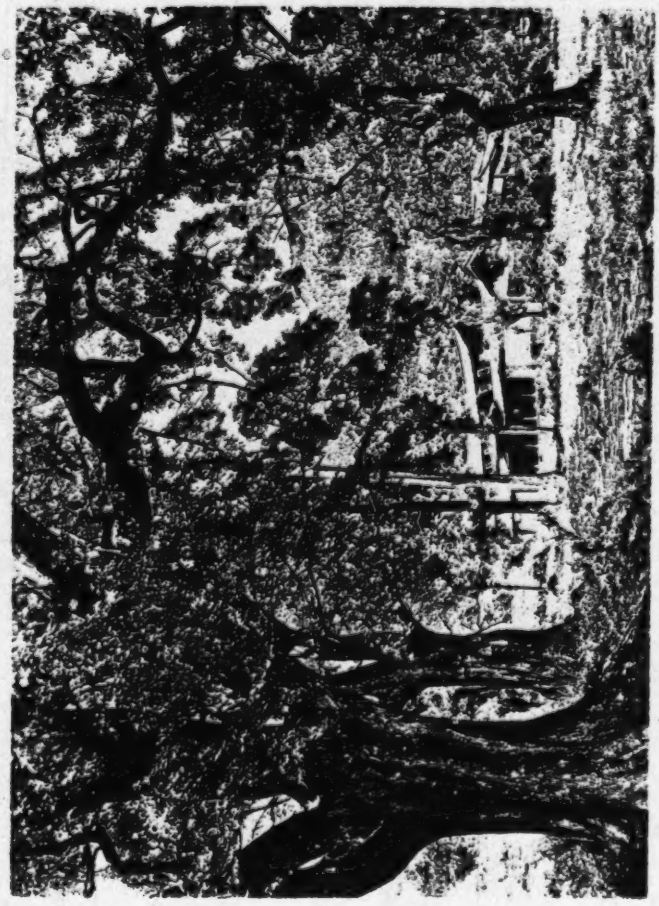

PLATE 61. — THE TEMPLE OF SA-DDO OR PEI-TO MIAO

玉龍神北廟

Centuries-old maples and cypresses surround the temple. Over the entrance to the temple are four large [illegible] the Chinese characters 恩神三多 En P'u San To = Gracious all pervading San-to (Sa-ddo).

[p. 108 M]

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PLATE 64. — THE CHIEH-TO-LIN LAMASERY

The lamasery is beautifully situated on Chih Shan the Khyu-t'o-lili Ngyu of the Na-khi. The trees in foreground are mainly *Pinus yunnanensis*.

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346 782 173 *The Pei-yo Temple.* — The Pei-yo Temple is of Chinese architecture, with nothing to distinguish it from other temples. Over the main entrance are four large wooden tablets with the following characters engraved on them: En P'u San-to 恩溥三多 = Gracious all-pervading San-to (Sa-ddo). The characters were written by the Na-khi calligrapher Huang Ch'i-hsi 黃耆熙 a native of Pai-sha-kai. The building is in bad repair, and often Tibetan families live in its spacious but ruined courts. In the main court is a huge bronze incense-burner (presented by the Mu family in the Ming Wan-li period (1573–1619), in which worshippers burn pieces of juniper wood as offerings to Sa-ddo. The main figure in the central shrine, behind a screen, is a sitting statue of Sa-ddo with a black beard, very much like some of the Chinese gods; the two female figures represent: on his left his wife, on his right his concubine (PLATE 62). Over the central shrine are two *pien-lien* 匾聯 or horizontal inscriptions tablet. The upper one reads: Yu-hsien fu-te 佑贤辅德 (Show favor to the worthy and aid the virtuous). The lower one bears only two characters Hsüeh-liang 雪亮 (Bright as snow). To the left of the central altar on which Sa-ddo sits enthroned stands a square, box-like shrine, black with age and soot. In it is the figure of a hunter, Aw-bpu gkaw-dti by name. His aspect is that of a fierce dog charging, upright, but with body bent forward and wearing a spiked helmet. Tradition relates that it was he who carried from the mountain the white stone, on which the figure of Sa-ddo now sits.

After bad dreams people will come before Aw-bpu gkaw-dti's shrine and, prostrating themselves, beseech him not to send such dreams — although a good look at the figure in the black shrine is enough in itself to cause them, so fierce and ferocious is its expression. He is said to have been Mai-tsung's hunter. He was a native of Dü-gkv mbe-gkyi, a small Na-khi hamlet to the south-west of Dü-gkv, at the foot of the southern spur of the snow range. His descendants used to take care of the temple until recently, when they were barred by the Mu family, who listened to slander spread by bad elements of Dü-gkv village.

173 In the two lateral buildings flanking the outer court, embedded in the crumbling walls, are two marble stones, one dating back to 1535 and inscribed by the Na-khi chief Mu Kung (1494–1553), the other to 1748, giving an account of the miraculous deeds and apparition of Sa-ddo.

The first memorial stone. — This stone (dated 1535) reads as follows:

"Record of rebuilding temple of Pei-yo, the North sacred Mountain.

"The North sacred Mountain is another name for the Jade-dragon, the snow mountain. This majestic snow mountain is a great spectacle to the whole of Yün-nan. Its spirit or vapor is godly. When the vapor is clear, the spirit manifests itself supernaturally. When the spirit is miraculous, the people become heroic. Now our Mu family has hereditarily guarded Li-chiang. Is this not due to the endowment of the sacred mountain and the nourishment of the spirit? Oh! Glorious is the sacred mountain! It is covered with snow throughout the four seasons and stands like a piece of jade 10,000 jen 萬仞 high. Is this not a spectacle for the whole of Yün-nan to look at?

"In the 14th year of the period Ta-li 大曆 of Tai Tsung 代宗 of the great

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made and a sub-prefect was sent, subject to Li-chiang fu. To-day it is a separate magistracy known as Chung-tien hsien. 634 173

The same work, Vol. 28, ch. 25, fols. 5b to 6a, states that Chung-tien in ancient days had no wall, but in the eighth year of Yung-cheng (1730) an earth wall was built, two li in circumference, with four gates. It was rebuilt in the 24th year of Ch'ien-lung (1759) by the sub-prefect Hai Mi-na 海米納.

The Chung-tien district is 360 li broad and 546 li long, that is, from north to south. It is 1,455 li from K'un-ming. East to the Li-chiang border is a distance of 230 li and west to the Wei-hsi 維西 border 130 li. South to the Li-chiang border 284 li and north to the Li-t'ang T'u ssu 裏塘土司 border in Hsi-k'ang 280 li. This is reckoned from the town of Chung-tien. South-east to the borders of the Li-chiang territory is 150 li, north-east to the Li-t'ang border 120 li. South-west to the Wei-hsi border 140 li, and north-west to the Wei-hsi district border 210 li. 634

There are two towns in the district, the larger being the prefectural city called Ta-chung-tien 大中甸. South 80 li is the territory of Hsiao-chung-tien 小中甸.

Eighty-five li north of the city of Chung-tien is the village of Ko-tsa 格咱 and 200 li west of the city is the village of Ni-hsi 泥西. It is also stated that the land is high and mountains are numerous; frost and snow descend early, the winds are biting and cold; the soil is hard, and the five grains cannot be grown. The peasants are poor and the land unfertile; the lamas are of great importance and are the real rulers of the country.

A large lamasery is situated at the foot of Fo-p'ing Shan 佛屏山 (Buddha screen Mountain) 10 li north of the city. It belongs to the Yellow lama sect and is called Kuei-hua Ssu 歸化寺 (Lamasery of the transformation). In 1901 there were 1,226 lamas living in the monastery. Other lamaseries are: Pai-chi Ssu 白雞寺, Ch'eng-en Ssu 承恩寺 and Ta-pao Ssu 大寶寺. The first belongs to the Yellow sect and is located near the city on the top of Chu Shan 主山, the second is more than 20 li east of the city and belongs to the Red sect, it has over thirty lamas. The third is 30 li south of the city and pertains to the Yellow sect. 346 792

It is extraordinary that nothing is to be found in the Chinese records which relates to the district of Bbĕr-ddĕr (Pei-ti 北地) and its marvellous limestone terrace, Bbĕr-p'ĕr-dtĕr. 484

I presume that owing to the difficulty travelers experience in reaching certain parts of the district, difficulties which are mainly physical, it has been neglected by the Chinese and therefore next to nothing is to be found in their records.

Few are the travelers who have visited the remote parts of Chung-tien territory and those more difficult of access, as, for example, Bbĕr-ddĕr, which has been reached only by the Dutch missionary Kok, James Bacot, Handel-Mazzetti and the present writer. Handel-Mazzetti doubts that Bacot traversed the entire Yangtze gorge which cuts the Li-chiang snow range, but thinks that he probably penetrated it as far as Pen-ti-wan, to which place one can use pack mules. It is certainly strange that in his book, LE TIBET REVOLTE, Bacot is silent about the narrowest part of the gorge, known as the Hu-t'iao-chiang, and the villages beyond, inhabited not by Mo-so but by Chinese from Ssu- 114 484

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(rDo-rnga-rong) in Tibetan, meaning Valley of the Stone drum. Wang-chiang Shan is a continuation of Lao-chün Shan 老君山, the latter being quite a distance south-west of Shih-ku.

The Yangtze at the bend is of considerable width — more than 200 yards: on its bank maize is cultivated. Small, grey, sandy islands, covered with grass, dot the river. It is said to be the fifth river in order of length, yet in the quantity of water discharged it is second only to the Amazon, four times as large as the Mississippi, and a hundred times as large as the Nile (GREGORY).

The town of Shih-ku [7] is situated on the very bend of the Yangtze, on the slopes and top of a promontory. Near the town is a sort of ferry consisting of a raft of doubtful safety.

The town consists of over 200 houses. The merchants and a few families are Chinese, the rest Na-khi; the population around Shih-ku is composed of Na-khi, Li-su (力些 or 㑩㑩) and Lo-lo. The town derives its name Shih-ku (Stone drum) from the large stone drum on the slopes to the north of the town. The stone drum rests on an oblong rock and is truncate at its base. A belief exists that should the drum split, a calamity will befall the country. Oral tradition relates that Chu-ko wu-hou 諸葛武侯 (Chu-ko Liang 諸葛亮) erected the stone drum when coming from the south to attack the T'u-fan.

The drum was erected to guard against the T'u-fan and was thus known as the Chen t'u-fan ku 鎮吐蕃鼓. At first there was no inscription on the faces or sides of the drum. During the reign of Chia-ching, in the year of

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longed to Yüeh-sui 越巂, which was in the State of Shu, it is believed that the present Shih-ku is identical with the Shih-niu of Shu, the birthplace of Yü.

Legend relates the following: The eldest son of the Yellow Emperor (Huang Ti 黃帝) was Ch'ang I 昌意 who descended from on high and dwelled on the Zo Shui 若水, and became the Chu-hou 諸侯 (Prince). He married a woman of a family from the mountains of Shu; they called her Ch'ang P'u-shih 昌濮氏. There was born Chuan Hsü 顓頊, who for 10 years assisted Shao Hao 少昊 (2598 B.C.) who was the second of the five legendary rulers. Twenty years afterwards he ascended the throne as Emperor (2514 B.C.). The Zo Shui is the present Chin-sha Chiang (Yangtze).

Kun 鯀 (the father of Yü) married a woman of the family Hsin 莘. Her name was Nü Hsi 女嬉. Though of age, she had no illicit offspring.

Hsi went up the Chih Mountain 砥山 and there obtained the *I-i* 薏苡 (*Coix lachrima-jobii*, a grass related to maize) and swallowed it. She felt affected as if she had had intercourse with a man, and became supernaturally pregnant. Her side (under the arm) was cut open and there came forth Yü.

The *Fang-yü chi-yao* 方輿紀要, ch. 24, fol. 27, states, however, that the Shih-niu Shan 石紐山 is one li south of Shih-ch'üan hsien 石泉縣 (this is 215 li south-west of Lung-an fu 龍安府 in north-west Ssu-ch'uan). Yü was born in Shih-niu.

Shih-ku is a long way removed from the Hsi Ch'iang 西羌 country, and it is just a fancy of the compiler of the *Tien-ksi* to declare that Shih-niu and Shih-ku are identical.

The *Li-fan T'ing-chih*, ch. 1, fol. 29b, states that "the Shih-niu Shan is in T'ung-hua-li 通化里. On the top of the mountain a Yü miao 禹廟 has been built. Behind the temple is a rock wall touching heaven. On that wall are engraved the three large characters, 石紐山. Who carved them is not known. Yü was born on Shih-niu Shan, which is in the present Shih-ch'üan hsien. This was the Han dynasty Kuang-jou, 廣柔. Thus the Yün-nan Shih-ku cannot be the Shih-niu of Yü.

[7] Shih-ku is in latitude 26° 50′ and longitude 99° 55′, according to Major H. R. DAVIES (*Yün-nan*, p. 256).

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346 *hsin-yu* 辛酉 (1561) [8] the native prefe . Mu Kao pacified the T'u-fan and engraved the hymns of his victories on the drum. (This is from the *Li-chiang fu chih lüeh*, Vol. 上, ch. 4, p. 35b.)

173 Chavannes translated the inscriptions into French from a copy (rubbing) brought back by Bacot. I give here an independent English translation of the original.

3. THE STONE-DRUM INSCRIPTIONS OF SHIH-KU

The inscription of 1548. — The Song of Universal Peace

"When we had received our orders to go on a punitive expedition against the wild tribes, everything went off propitiously. By virtue of bountiful blessings from Heaven we had an overplus of luck.

"The people of the country, supporting their old men, came to return to allegiance. The former subjects came leading their youngsters by the hand to behold the glorious aspect of the country. By refraining from killing, in order to spare the inhabitants, considerable good works were performed; by applying military strategy to gain victories, both virtue and prestige were achieved. With the flags to shade the sun the accumulated clouds became colorful, and when blood dripped from the swords and spears the cold blades had proved their sharpness. When the bugle [9] sounded the command to advance to the north, the courage of the Huns fell. If shields and spears were pointed westward the enemy lost his wits. Benevolent words transform a region like the grass bows under the passage of the wind; superior steeds [of noble blood] travelling over the country, are like the hoar-frost illuminated by the sun.

"Bravery in war and military resourcefulness are as unfathomable as God, and thus no man should endeavor to wholly comprehend them.

"Fierce as the leopards we overran the land, and the enemy could not withstand us.

"Loyalty we rendered to our Holy Sovereign, and we pacified the frontier lands. For ever our black army [10] will stand guard over a territory of 10,000 li."

The Song of the Conquerors

"Within two years we have carried victory east and west of the River [the Yangtze]. The neighing of our steeds of war was heard thousands of li

[8] CHAVANNES was quite correct in surmising that the inscription of 1548 could not have been engraved in that year, as it records campaigns executed during the years 1548–1549. He says, "et si les deux inscriptions n'ont pas été toutes deux gravées en 1561." According to the Li-chiang chi icle they were both cut in 1561.

[9] *Hao ling* 號令: by this is understood an order to an army to advance, for example, by means of a certain bugle.

[10] Wu-shih 烏師 (Black army).

CHAVANNES in his translation of the song remarks that in no literary text had he found an explanation of the epithet Wu 烏 applied to soldiers.

The explanation seems simple. The Li-chiang soldiers were not Chinese, but Mo-so who call themselves Na-khi and whom the Chinese class under the Wu-man 烏蠻 (Black barbarians), hence the term Wu-shih.

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CHAPTER III

TE-CH'IN AND THE MEKONG — SALWEEN DIVIDE

1. THE TOWN OF TE-CH'IN 德欽 (A-TUN-TZU 阿墩子)

361 The town of Te-ch'in is situated at the head of the valley at an elevation of 11,500 feet; it consists of 300–400 houses extending from wall to wall, filling the valley completely. In Tibetan the town is known as Jö or Jöl (written hJol).[1] On a hill overlooking the town to the north, is situated the lamasery of Te-ch'in Ssu 德欽寺 (in Tibetan bDe-chhen-gling, Lamasery of great happiness),[2] founded in the second year of Ch'ien-lung (1737). Its 30 buildings including a large chanting hall have been built since 1905 after the destruction of the original lamasery, which was situated in the valley in the outskirts of the town. This was destroyed by Chinese soldiers in punishment for the murder of the Catholic priests and the burning of their missions in the Mekong and Salween valleys. The present site is a strategic one overlooking the town and, being situated at the summit of a hill, can be easily defended. Like the Tung-chu-lin 東竹林 lamasery further south, it belongs to the Yellow sect.

361 In ancient days A-tun-tzu had no wall. In the eighth year of Yung-cheng (1730), a garrison of soldiers was established and a tamped earth wall built. No wall exists, however, at present (PLATE 173). The town is inhabited by Tibetans, Chinese, and Na-khi, and has experienced many a raid by the Tibetans from the north, so that the merchants of A-tun-tzu used to keep their better-class goods a few days' journey south, on the west bank of the Mekong. It is the last frontier town in north-west Yün-nan, and one of the highest situated in the province. Its climate is raw, cold and dusty in the winter, quite a contrast to the villages a little further down in the same valley near the Mekong. Being shut in at the head of the valley, surrounded by steep, high mountains, the sun does not shine long in A-tun-tzu during the winter months.

622 Although the place is now a hsien city, a native official, whose Tibetan title is Zhal-ngo[3] (Face or Presence, formerly a term applied to an officer over 50 soldiers), still holds office, subject to the magistrate of the town. The title for a Ch'ien-tsung (Lieutenant or leader of 1,000 soldiers) is Tong-pön, written sTong-dpon.[4] The *Yün-nan T'ung-chih* 雲南通志 has the following to say about A-tun-tzu, ch. 145, fol. 32:

"In former days A-tun-tzu was ruled by Wei-hsi, but was under the immediate control of one native lieutenant and one native sergeant or Dang-pön (ldang-dpon),[5] the equivalent to the Chinese Pa-tsung (there are said

[1] འཇོལ་ [3] ཞལ་མགོ་
[2] བདེ་ཆེན་གླིང་ [4] སྟོང་དཔོན་
[5] གླང་དཔོན་

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yao wei-yüan was abolished and a magistrate appointed in his stead. The boundary, where the district is surrounded by the four snow ranges, has not yet been delineated.

"It is believed that the border of the district extends east to Pen-tzu-lan, adjoining the Chung-tien and Ba-thang (Pa-t'ang) districts and the Yang-tze. In the north it extends to Pi-yung-kung 必用工, the Ch'a-li Hsüeh-shan 茶里雪山, and to Yen-ching on the Ssu-ch'uan (now Hsi-k'ang) border. The A-tun-tzu district according to Chinese records comprises about 1,000 square li, and 12,000 inhabitants. There is much snow and the climate is raw and cold. The inhabitants are mostly Tibetans and Mo-so [Na-khi]; a few Chinese, also Moslems and natives of Shensi several ten families, also reside there. There are in all four Hsiang 鄉 (suburban districts), viz., Mou-ting 茂頂 [also written Mu-ting 穆頂], A-tung 阿東, Pen-tzu-lan (Pong-tse-ra), and in the west Chiang-hsi 江西. In ancient days there were two native lieutenants, and two T'u-pa-tsung, who ruled over the peasants.

"Arable land is very scarce in the district, and dry grains only are grown. Therefore taxes which are 10 per cent in Wei-hsi, are only 8 per cent in A-tun-tzu. There are over 10 lamaseries in the district belonging to both the Red and Yellow sects. The Catholics are said to have over 100 believers. Of the inhabitants of A-tun-tzu half are lamas. Outside of the few merchants who reside in the town proper, the people are all farmers and shepherds. Salt is taken by them to Chung-tien and Wei-hsi and exchanged for victuals. The main products imported are tea and sugar, while musk, wool, felts and salt are exported. There are no craftsmen or laborers. Rich mineral deposits are found throughout the district. The town of A-tun-tzu possesses a yamen, a school, and a jail. As the inhabitants are ignorant of the Chinese language, and are unable to govern themselves, a Chinese magistrate was established."

(*Translated from manuscript notes attached to an unpublished A-tun-tzu district map in the Government Library in K'un-ming.*)

3. KHA-WA-KAR-PO RANGE (MOUNTAIN OF WHITE SNOW)

The finest mountain range in north-western Yün-nan is undoubtedly Kha-wa-kar-po (written Kha-wa-dkar-po or Khwa-dkar-po) which forms the Yün-nan—Tibet border and the western wall of the Mekong valley (in Tibetan, La Chhu, written gLa Chhu or bLa Chhu according to *Dict., Thib. Lat. Fr.*, p. 687).[9] It extends from north to south and consists of five main peaks of which the southernmost, Me-tse-mo or Yung-chih Hsüeh-shan, is the highest. Although it has never been actually measured I estimate its height to be 21,000 feet. Its Tibetan name Me-tse-mo (written sMad-rtse-mo) [10] means "Lower peak," but not in the sense of being lower in altitude, but as being the southernmost of the range. It stands out isolated towards the east of the main range and is the most beautiful peak of the entire chain, resembling an ice palace of a fairy tale, or an enormous mausoleum with gigantic steps and buttresses, all crowned by a huge, majestic dome of

[9] ཀླ་ཆུ [10] སྨད་རྩེ་མོ

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we descend on to a plateau with small brooks, and thence down a broad valley with massive mountain walls on both sides, parts of Pai-mang Shan. The valley increases in depth and is densely wooded with conifers; to the west are visible the last of the snow-covered rocky peaks of Pai-mang Shan. The trail descends at an easy grade leading first through forest of Abies, Larix and Juniperus and then through the most beautiful stands of *Picea complanata* (PLATE 206), a spruce with trunks of more than 100 feet in height. The handsome, yellow-flowered *Rhododendron Wardii* forms here the undergrowth. The mountain slopes to both sides are a dark green, the forest extending high up the slopes which appear as if covered with dark velvet. At the margins are small meadows filled with lovely blue iris. Abruptly this forest gives way to one of a mixed type of *Quercus semicarpifolia*. Betula, and other deciduous trees, with *Pæonia lutea* (the yellow peony) growing on the outskirts. A few li beyond we reach the hamlet of I-chia-p'o 一家坡 (also called Ni-la-lung 泥拉龍) situated at an elevation of 11,500 feet; it stands beside the contact of hornblende-granite with the Devonian sediments. This point is two stages from A-tun-tzu, a distance of about 105 li.

From I-chia-p'o the trail descends over a rocky slope (green grits and slates) with a stream roaring deep below. Here the oak forest gives way to pines, *Pinus yünnanensis* and *Pinus Armandi*, with a few scattered oaks and *Rhododendron decorum*. The trail crosses the stream-bed, and follows on the western bank through scrub forest and bushes of Rosa and Berberis, only to ascend once more. On the east bank is situated a small Tibetan hamlet whose houses had been reduced to ashes. Only the charred walls remained near terraced fields. These ruins date back to 1905 when the Chinese troops set fire to this and other villages and lamaseries, after the Tibetan revolt against China. The rebellion was led by the lamas of Tung-chu-lin and other lamaseries, who brutally murdered two Catholic priests and burned their mission station on the Mekong.

2. TUNG-CHU-LIN LAMASERY 東竹林喇嘛寺

The road to Tung-chu-lin 東竹林 lamasery leads over a gravelly limestone spur (Minchia limestone) with scattered *Thuja orientalis* (arbor-vitæ) trees, past an affluent of the stream which descends from Pai-mang Shan. Here the trail forks, one leads to a village situated at the foot of a hill, the other up the hill on which Tung-chu-lin, the Tibetan Dön-dru ling (Don-grub-gling) Lamasery has been rebuilt.*

The golden roofs of this lamasery are visible from afar, glistening brilliantly in the sunlight. The entire lamasery is surrounded by a low, white-washed wall, and resembles more a town than a monastery (PLATE 207). It consists of about 150 houses with flat, wooden slat-roofs weighted down by

* དོན་གྲུབ་གླིང་ Don-grub (Siddhārtha) means one who has reached his goal, and also one who has successfully performed his work.

It was in this lamasery that the founder of the Catholic mission (Mission du Thibet) Père Renou disguised as a merchant found shelter in 1850 and received lessons in the Tibetan language from the Living Buddha himself. It formed the center of resistance dur-

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346 rocks. Some of the buildings constructed of solid masonry are of three and four stories. The western part of the lamasery is a conglomeration of small houses, the homes of over 300 lamas.

792 We entered by the north gate and found ourselves in a deserted village — not a soul, not even a dog, was to be seen. Every house was locked and a rock placed over each brass lock. All the lamas were at prayer in the main chanting hall whose heavily gilded roof glittered in the bright sunlight. Winding through narrow lanes we reached the spacious court in front of the main temple, whose vestibule was hung with long, black yak-hair curtains. Around the court were galleries and here the lamas lounged about. A friendly monk who had been to Lhasa and Calcutta ushered us into his small but clean quarters, and there I found pictures of the Dalai Lama, and Papa Lama of Chha-mdo (Ch'a-mu-to 喳木多) and of the deceased Huo-fu of the Tung-chu-ling Lamasery; also color prints of the British King and Queen riding in state to Windsor Castle. The monks as well as the abbot, at first shy and cold, became quite friendly after I had distributed among them pictures of the Dalai, and of the Panchen Lama. The abbot was rather clean and almost white complexioned, a refined man, much superior to the rest of the monks.

262 It was noon, and as the trumpet sounded the lamas with their yellow hats sat down on the pavement in front of the temple. Suddenly they rose and, followed by men carrying huge wooden cylinders containing hot buttered tea, entered the chanting hall to have their noonday meal, consisting of *tsamba* (roasted barley flour) and buttered, salted tea. When all had disappeared in the dark recesses of the temple we took our leave.

*4187 Leaving the monastery by the south gate we entered a deep ravine clothed
*133 with *Thuja orientalis* bushes. We follow in and out of deep, narrow valleys
*137 until we reach the village of Ndü-nda with its large red watch-towers. From here on, or rather from Tung-chu-lin, the arid region commences. Pai-mang Shan, like the other high snow ranges, acts as a rain screen, leaving little precipitation for the immediate neighborhood. The mountains and somber ravines were grey and bare, the sky a pale blue and hazy. The vegetation consisted only of *Thuja orientalis* and *Sophora viciifolia* bushes. To the east a deep ravine opens out, with a small stream which flows into the Yangtze. Here on the west bank of that river lies the hamlet of Pong-tse-ra (sPong-rtse-ra) [7] (Pen-tzu-lan 奔子欄) where two native officials reside: a Ch'ien-tsung and a Pa-tsung. In the following paragraph I give a short account of their history.

3. PEN-TZU-LAN 奔子欄

173 In former days Pen-tzu-lan belonged to Wei-hsi; to-day it is under the magistracy of Te-ch'in (A-tun-tzu), ruled directly, however, by the Ch'ien-tsung and the Pa-tsung. They guard Pen-tzu-lan, Ch'u-chiu 杵臼 and Mu-ting 总顶,[8] also Chio-pa 角霸, T'ung-ting 銅頂 and Liao-la-lang 丫拉郎 villages.

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ing the revolt against China, and a troop of soldiers, which at first had been well received by the lamas, were cowardly assassinated under cover of darkness (Goré).

[7] སྤོང་རྩེ་རྫ།

[8] On the Yangtze north-east of A-tun-tzu and Mu-ting Shan.

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ST 795 of the Na-khi tribe. The ceremonies of the Zhĕr-khin tribe have already been described.

ST 162 The Zhĕr-khin tribe live in four villages in the Yung-ning district as follows: the village of Yu-mi with 13 families, Shu-dtü with seven families, Bpo-lo with 18 families, and Zo-wùa with eight families; these live on the eastern bank of the Zho Chhu (Shu gyi) in Yung-ning. In Mu-li territory, Hsi-k'ang, also on the same bank of the Zho Chhu are the following Zhĕr-khin villages: Gya-pu, Dze-ngu and Dshe-pu. The Zhĕr-khin have Dto-mbas like the Li-chiang Na-khi. I suspect that the Shu-khin tribe from farther up the Zho Chhu is related to the Zhĕr-khin, although the Shu-khin ST 771 language resembles more the dialect of the Gangkar-ling (Gangs-dkar-gling) or Garo Tibetans who are their neighbors. The Li-chiang Na-khi, the Nda-pa of Yung-ning, and the Zhĕr-khin received their religious teaching from Dto-mba Shi-lo whom they variously call Dto-mba Shi-lo, Dtü-mba Shi-lo, or To-mba She-ra. He is none other than the founder of the Bön S ST sect, Tön-pa Shen-rab-mi-po (sTon-pa Shgen-rabs-mi-po).[2]

346 778 *The Yung-ning Lamasery.* — The chief religion of Yung-ning as already remarked is Lamaism or Tibetan Buddhism, and is practised mainly on the Yung-ning plain. A fairly large and well preserved lama temple stands at its northern end facing Lion Mountain[3] (PLATES 224, 225, 226, 227). Back of the lamasery and in the same compound, is the official residence of the Abbot or K'an-pu 堪佈 [from the Tibetan mKhan-po] and that of the General Superintendent of Yung-ning (Tsung-kuan 總管), a position held by the late A Yün-shan 阿雲山.

The only other building of interest, besides the main temple, in the Yung-ning lamasery compound, is the Temple of the coming Buddha called Byams-pa (pronounced Jampa or Champa), the Maitreya or Loving One, the Messiah of the Buddhists. Nearly all larger lamaseries possess monster images of the coming Buddha, either made of gilt copper or gilded clay. Yung-ning possesses an image of the latter type. The coming Buddha is

[3] རྒྱལ་དཔུང་དགོན།

[2] The Yung-ning Lamasery is known in the Hli-khin language as Djra-mi-gko. A lama incarnation once came to Yung-ning and inquired as to the name of the place where the lamasery now stands. When he was told that the name of the place was Djra-mi-gko he exclaimed, "What a good place to build a lamasery," for he interpreted the name in Tibetan to mean "no fighting" (from dgra-mi-dgos = enemy unnecessary). A lamasery was then erected which is known to this day as Djra-mi-gko. Its Tibetan name is Thar-lam ga-den thup-ten de-kyi ling (Thar-lam dgah-ldan Thub-bstan bde-bskyid gling ཐར་ལམ་དགའ་ལྡན་ཐུབ་བསྟན་བདེ་བསྐྱིད་གླིང་). The name Djra-mi-gko may be identical with the Na-khi Da-mä-gko, which means lamasery place — *Da-mä*, literally ground-mother; *gko*, inside; where all come together inside like flocking to a mother. Every large lamasery is called Da-mä-gko by the Na-khi. In the *Yün-nan T'ung-chih*, ch. 98, fol. 34a, it states that the Yung-ning Ssu is 308 li from the city of Yung-pei and three li north of Yung-ning fu (near the village of) Pi-ch'i-ts'un 必溪村. The *I-t'ung-chih* gives its name also as Pi-ch'i Ssu 必溪寺. Another name for the lamasery in Chinese is La-lo Fo-tien 喇嘛佛殿 (Buddhist Temple of La-lo). La-lo is a village immediately north of the lamasery. The temple was burnt during the Mohammedan rebellion (1855–1873) and afterwards rebuilt, some 65 years ago. The exact date of the founding of the lamasery is not known, but it must have been during the period of K'ang-hsi.

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represented sitting European fashion, with legs down and not crossed as is otherwise the case in images of Buddha. He is adorned like a prince and is always in the attitude of teaching the law. The Yung-ning image (PLATE 228) is three stories or about 30 feet high. It was constructed by Hsiang-ch'eng Tibetans and the interior of the image is filled with Tibetan Classics. The lamasery of Mu-li possesses an equally large image but of heavily gilt copper. Maitreya is considered to be of gigantic size, hence the monster statues erected of him. He is the Chinese Mi-le fo 彌勒佛.

The lama temple is surrounded by rows of small mud-brick houses, the homes of the lamas when in attendance, but usually empty. The entire compound is surrounded by a tamped earth wall with a west, east, and south gate. This wall was built since 1924 as a protection against the Gangkar-ling bandits who dwell to the north-west of Yung-ning, and who have invaded Yung-ning on several occasions for the purpose of looting and burning.

Morality. — The moral state of the Hli-khin population is certainly a peculiar one. The word father is unknown, and it is next to an insult to inquire of a Hli-khin boy as to the whereabouts of his father. They all say they have no father. They all possess an A-gv (maternal uncle); this may be the brother of their mother or their actual father, without their being certain who their father is. They know and acknowledge only an A-gv. This is brought about by the peculiar conditions prevailing among the lamas of Yung-ning. They do not live in the lamasery, but only come to it on important occasions, as at annual festivals, lama dances, etc., or when specially called together by the abbot, who is a son of the late T'u-ssu. At other times they live at their homes where there is no supervision, and as they are supposed to be celibates they do not marry. The result is a horde of illegitimate children who know no father. Furthermore, the reverse of Chinese marital relations prevail among the lay population. In Yung-ning it is the girl who remains in the home, and she takes unto herself a boy as husband whom she keeps as long as he works, and as long as she enjoys his presence. She can send him away at any time, and take unto herself another husband. Her brother, if she has one, may remain with her and he takes the place of the father, and it is he who is addressed as A-gv. The result of this promiscuous sexual intercourse is an enormous amount of syphilis and other venereal diseases. The moral standard of Yung-ning is thus anything but high. Suicide, so common among the Li-chiang Na-khi is, however, totally unknown among the Yung-ning people.[4] (PLATE 229).

2. FROM YUNG-NING TO FENG-K'O ON THE YANGTZE

Kublai Khan's camp. — From the Yung-ning Lamasery the road leads past the old school-house half-way between the monastery and the village of K'ai-chi to a famous and historic spot on the Hli gyi (K'ai-chi River). It is the Jih-yüeh-ho 日月和 (Union of Sun and Moon) (PLATE 212). In

[4] *See:* J. F. ROCK, The Romance of K'a-mä-gyu-mi-gkyi in *B.E.F.E.-O.* T. XXXIX, 1939, pp. 1–152.

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[p. 394-G]

PLATE 207. — TUNG-CHU-LIN LAMASERY

東竹林寺

It belongs to the Yellow Sect and shelters about 300 monks. A nunnery is on the hill to the rear. The bushes on the hillside (foreground) are *Thuja orientalis*. Spruces and firs on the spur behind the lamasery.

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*487 *133 *137 mountain god of the Ch'ien-so people and is called Wua-zhu Pu-nà. Adjoining it to the east is Tso-so Shan in the Tso-so T'u-ssu territory. Wua-zhu Pu-nà, unlike Seng-ge ga-mu is a male deity and is depicted wearing a black garment and riding a black horse.

The Wua-zhu valley narrows, limestone outcroppings and cliffs are on the north side, at the foot of which our trail leads with the Hli dji immediately below. Six li from Vu-dchü, is the hamlet of 'A-mbe, the houses are of the log-cabin type, though some have tamped earth walls. The vegetation on the limestone spur to the north is entirely composed of oaks, *Quercus semicarpifolia*, while along the trail grow bushes of *Prinsepia utilis*, called Shu-da or Shĕr-da in Na-khi. This shrub flowers twice, in the winter and in the summer but produces fruit only from summer flowers. The southern slopes of the valley are forested entirely with pines (*Pinus yünnanensis*). The Hli dji is here a sluggish river, with fish weirs stretched across the shallow bed. There are beautiful camping places on its south bank under groves of poplars. Five li from the village of 'A-mbe the river makes a sharp bend north-east, near the small hamlet of Wo-yü-pa-k'a-ko, at an elevation of 9,500 feet. It winds considerably. From the north a limestone spur extends into the Ch'ien-so valley, the southern slopes of which are covered with pine groves, while straight ahead, on the northern slopes of the valley, is situated the yamen of the Ch'ien-so T'u-ssu. Another valley opens out from the north, pine scrub covering the slopes here, while old oak trees grow on the southern hill-sides.

●346 A lama temple called Wua-zhu Gom-pa, representing the Yellow sect, stands on the west bluff of the side valley, while the yamen is on the eastern one. The place where the yamen stands is called Hli-da (Li-ta 利達) and is at an elevation of 9,600 feet. The distance from Yung-ning to Hli-da is 31.5 li. The main building is over 90 years old and is in a bad state of repair. Back of it is a small temple with a large figure of Yamāntaka, conqueror of Yama. King of Death, one of the most venerated tutelary deities (*Yidam*) of the Yellow Church.

*487 *133 *137 Below the yamen the valley narrows and forms a defile through which the Hli dji has cut its way. Here it is exceedingly beautiful. The walls of the limestone gorge are a pearl grey and rise vertically from the river-bed. Large old evergreen oaks line the banks, their crowns over-hanging the stream, a lovely picture of peace and solitude. Here we noticed a large family of Maccacus monkeys which made its way chattering over the cliffs, the mothers with babies on their backs. When they finally reached the top of the rocky walls, they swung on to the trees and disappeared over the mountains. Beyond this defile a valley opens from the west called Du-llo law-k'aw, a distance of seven li from Hli-da. The Du-llo dji has two sources, one south and the other north of Lă-dgyu-dzu in Mu-li territory. A bridge of wooden planks, hardly worthy of the name of bridge, spans it.

Beyond the bridge where the Hli dji makes a sharp bend, it is joined by the Du-llo dji; this region is called Dji-tsu-kwan. Once inhabited, the fields on the northern slopes of the river valley are now abandoned, and the village which stood here and which bore the name of Tse-bu is in ashes. It is impossible for any one to remain here owing to the savage Lo-lo robbers. Only

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chiefs at feud with each other, and themselves refugees, they cannot help but be prey to the rapacious, cruel Lo-lo.

Ha-la-mi valley. — Crossing the Du-llo Stream the trail leads up another broad valley which debouches at Du-llo village into the Du-llo valley. This valley is called Ha-la-mi, the lower half of which belongs to Ch'ien-so territory.

At the corner of the junction of these valleys stood the ruins of other homes. The Lo-lo robbers had done a thorough job in looting the poor innocent and undefended peasants. No one cared about their trials and tribulations.

In the Ha-la-mi valley a trail leads to Wu-chio Monastery situated in the territory of the once powerful Lama King of Mu-li whom the Lo-lo greatly feared and respected. Ha-la-mi is a beautiful valley, forested with pines and oaks. Yet the fields along the crystal-clear stream have been abandoned by their owners on the Ch'ien-so side of the line for fear of being carried off into slavery by the Lo-lo, should they dare go out to till them. The elevation at the Ch'ien-so — Mu-li border is 9,700 feet.

Ere reaching Wu-chio Monastery, a valley debouches into Ha-la-mi from north-west. A bridge spans that stream.

Wu-chio Lamasery. — Wu-chio Ssu 烏角寺 is situated at an elevation of 10,100 feet on a terrace which juts out into the stream. North of Wu-chio although in a continuation of Ha-la-mi valley, the stream is called La-dze dji and has its source in the huge limestone mountain called Hla-dze or La-dze.[19]

The lamasery consists of one stone building containing the main shrine and chanting hall, while log cabins house the few lamas who attend to the worship of the most dreaded demon goddess of the Lama Church, Palden Lhamo. Wu-chio Ssu (Rin-jom Gom-pa) is well known in Tibet as it is said to have been one of the early dwelling-places of the goddess. It is a mysterious spot, the temple dark and gloomy like all Tibetan chanting halls. One corner of the building was partitioned off and this was the sanctuary of the fierce goddess whose image, represented by a fresco, adorned the wall. The painting was covered with silk scarfs which served as a curtain. Butter lamps which were burning in front of it, furnished the only light; all was still and hushed. In front of the old temple stood two immense juniper trees at least 500 years old. The lamas related that the goddess delights to live in trees. Facing the valley in which Wu-chio Ssu is situated are the mighty crags of La-dze or Hla-dze. In this mountain is a large cave known as La-dze ni-kung. Palden Lhamo is reputed to have lived there in the dim and hoary past. Water issues from this cave, which is said to be the source of the La-dze dji.

[19] The Hsi-fan of Mu-li, who call themselves Ch'ra-me and whom the Na-khi call Boa, look upon Mt. Hla-dze as the cradle of their race. Like the people of Yung-ning do still, and the Li-chiang Na-khi did in former days, the Boa cremate their dead. They take the ashes and fragments of bones of their cremated relatives and deposit them on the limestone cliffs of Hla-dze, similarly to the chiefs of Yung-ning whose ashes are deposited at the foot of the cliffs, high up on Seng-ge ga-mu (Lion Mountain).

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(Courtesy Nat. Geogr. Soc.)

PLATE 224.—THE YUNG-HING LAMASERY DJRA-MI-GKO

★ ★ ★ ★ ★ (★ ★ ★ ★ ★)

It is also called Ta-lan Sou after the Tibetan name of the lamasery. The central building is the main temple or chanting hall; the square building to the left of it houses the giant statue of Maitreya, the Coming Buddha. The small buildings surrounding the temple are the homes of the lamas. They are however empty except on certain festive occasions.

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At the end of the T'u-bbu peninsula, that is at its north-eastern base, is a square lama temple, commonly called Anu Gom-pa, belonging to the Bön or Black lama sect. 346 It is a poorly constructed building containing only one large room, and is surrounded on three sides by low mud huts roofed with boards, weighted down with stones. These are the living quarters of the lamas when attending festivals, as on the annual Tor-gya-la (གདོར་རྒྱབ་ལ) when the gtor-ma of the Bön deity Ta-lha (lTa-lha) suppresses and banishes all evil, sickness, etc. (PLATE 249). The gtor-ma is burned at the end of the ceremony. Their large Bön temple is called Phun-tshogs-bden-rgyas-gling,* pronounced Phün-tshog-den-gye-ling a smaller Bön temple in the vicinity being called Sun-te-nyi. The Tso-so, as well as the natives of the other four *So*, call themselves (Na-z(u); this is equivalent to the Na-khi *Na-zo* which means a male Na-khi.

Five li from the temple the trail brings us to a small hamlet with another, but much smaller, Bön temple or chapel. The hamlet is called Bo-shaw. 487* Between the latter and the main temple is another little village called Gu-du-lo. 133* East of Bo-shaw a distance of five li up the valley is the hamlet of Wu-dzu-lo. 137* From Bo-shaw it is only a short distance to the tiny hamlet of Hlu-wa on the shore of the lake, at the southern end of the broad base of T'u-bbu.

Outlet of the lake at Hai-men-ch'iao. — A few li beyond Hlu-wa is the outlet of the lake. A long valley extends east-north-east into which Lu-ku Lake empties; the valley is very broad and is a vast swamp extending from hill to hill. The outlet is a sluggish stream, spanned by a wooden bridge, with hardly any noticeable current; it converts the valley into a great marsh: outlet, stream and valley collectively are known as Hai-men-ch'iao (Lake gate bridge).

This stream unites with the one flowing from the center of the T'u-bbu peninsula and together they flow into the Ta-ch'ung Ho at an elevation of 8,700 feet, not far from the hamlet of San-chia-ts'un 三家村. East of the actual bridge Hai-men-ch'iao is a long sandy stretch with a little hamlet on the southern end which is in Yün-nan. Between this little hamlet and a stream called the Chi-p'u Ho is the Yün-nan — Ssu-ch'uan border. On this stream is situated the hamlet of Chi-p'u in Tso-so land.

Shan-kwua on the Yün-nan — Ssu-ch'uan border. — Beyond the little hamlet on the southern end of the broad sandy stretch in Yün-nan, a small stream called the Shan-kwua flows into the lake. About six li before reaching the lake a bridge crosses it and here are two hamlets, both of which are known as Shan-kwua (She-k'ua 佘跨); they are in Yün-nan and form the border between Yung-ning and Tso-so land in Ssu-ch'uan. This is a distance of 60 li from Yung-ning. The Shan-kwua Stream has its source south-west in the mountains which here encircle the lake, while broad valleys debouch to the lake-shore from the east in Tso-so land.

* གྲུབ་ཐོབ་བདེ་གཤེགས་གླིང་

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(*Courtesy Nat. Geogr. Soc.*)

PLATE 225. — THE YUNG-NING LAMA CHANTING HALL

永寧喇嘛寺經堂

It is the largest building of the lamasery; in it all services are conducted necessitating a full complement of lamas. The entire lama constituency of Yung-ning is assembled before the gates of the hall. In the center (small figure) the late Huo-fu; on his left the abbot; on his right a lama oracle.

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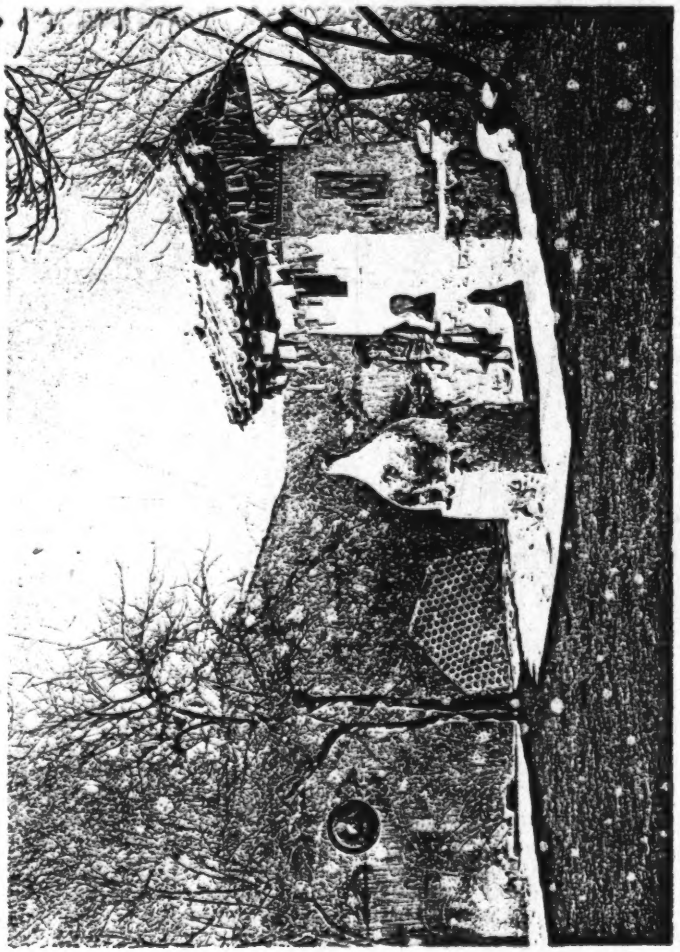

PLATE 246. — SENG-GE GA-MU'S SHRINE ON NYO-RO-P'U

水洛城法輪木塔象上僧子山神廟

In the little window of the shrine is a picture of the goddess. Pine branches are burned as offering to her every morning and evening in the little furnace, while a lama strikes the gong suspended from the tree. Prayer flags flutter from under the roof of the shrine which is situated in the center of Nyo-ro-p'u.

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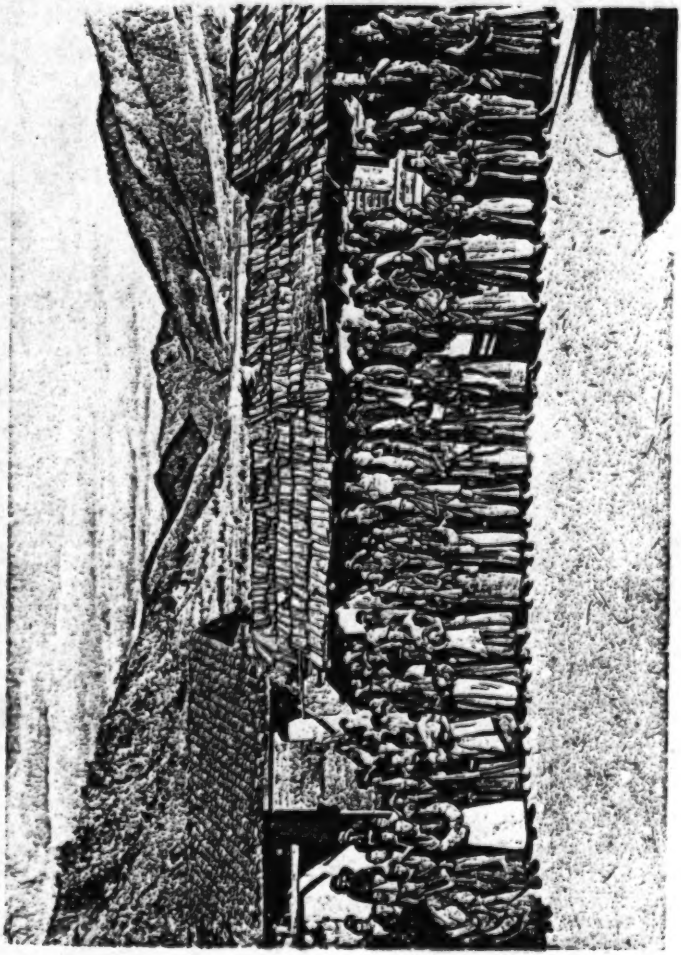

PLATE 249. — TSO-SO BÖN LAMAS GATHERED FOR THE DANCE

川 北 所 見 喇 嘛 跳 鬼 合

Once a year the Bön Lamas of Tso-so celebrate the Ta-lha festival which ends in a religious dance. Unlike the Yellow sect they wear a peculiar cornucopia-like ceremonial hat of various colors.

[p.458-I]

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These slabs are then framed and are sent all over China to be hung up on the walls of houses as ornaments. The marble is also in much request for tombstones.

Silver bracelets and other things are also made in the town, but there is nothing remarkable about the workmanship. Gold is another somewhat important article of trade: it is usually beaten into gold leaf and sent in this form to Burma where it is in much demand for gilding pagodas. European goods come in through Bhamo, but they seemed very scarce, and were represented by a few cotton, calico, and woollen goods, needles, thread, and tinned milk. Some Tibetan products, chiefly furs and medicines, also find their way to Ta-li. Most of this is brought down in April, in which month a great annual fair is held here which attracts thousands of strangers who come in to trade from all parts of the province.

Ta-li is an important place from the official point of view. It is the residence of the T'i-t'ai, who is commander-in-chief of all the troops in Yün-nan, and of a Tao-t'ai[1], who governs a very large district including the whole of the western part of the province right up to the Burmese border.

I stayed two days in Ta-li hospitably entertained by Mr and Mrs Smith. The former was most kind in showing me all the sights of the place, which include several very fine temples. One of these on the road between Ta-li and Hsia-kuan was built in honour of Yang, the famous Chinese general who retook Ta-li from the Panthays and put an end to the rebellion. In it is an image of the great general himself, extremely well done, and the old man in charge of the temple told us it was an excellent likeness. He seems to have been a remarkable man, very short in stature but extremely energetic and not much hampered by attention to official etiquette, so much so that he would even walk about the streets, instead of being carried in a sedan chair. Military mandarins often rather affect this disregard of etiquette, and put on what they consider a bluff, soldierlike manner, talking in a loud voice and so on. Possibly many of them are not very conversant with all the points of correct Chinese deportment, as they are often men of low origin.

[1] This Tao-t'ai is now said to have his official residence in T'êng-yüeh.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

of the Shweli, and is some 12 miles long by eight miles broad. It is full of villages and well cultivated, and is one of the largest, and quite the richest, of the plains inhabited by Chinese Shans. The town, like all the other villages of the plain, is so surrounded with bamboos and with banyan and other trees that it cannot be seen till one is close up to it. It contains 500 or 600 houses, well built of soft bricks in the Chinese style, and most of them have tiled roofs. The sawbwa's new palace is a very fine building, occupying a considerable part of the middle of the town. There is also a large monastery, and the whole place wears a greater air of prosperity than any Shan town I have ever seen. There has been a mud wall round it, but this is now all broken down. One of the sights of the place was a panther, which the sawbwa kept shut up in a cage just outside his palace. It was said to have been caught on the hills which overlook the plain. I have occasionally seen panther's tracks in Yün-nan, and no doubt they exist in many places in the province.

I was put up in the old palace, which was occupied by the sawbwa's uncle, who then had more to do with the management of the state than the sawbwa himself. He was a very pleasant-mannered and intelligent man, apparently about 50 years of age. He had travelled all over the Chinese Shan States, and had visited Ta-li Fu and Yün-nan Fu. I sent my card to the sawbwa, and he returned the call in person. He was considered too young to govern the state, and his uncle was at that time officially recognised as regent by the Chinese authorities[1]. The sawbwa had just been to Rangoon to worship at the big pagoda, and seemed much pleased with his visit.

The height of Möng Hkwan is about 3,350 feet, and it is considered too unhealthy for Chinamen to live in except in the cold weather. A good many Chinese traders come here in the winter, but they all go away in March or April. The guide who brought us down from Hsiang-ta went back home at once; nothing would induce him to sleep the night in the plain. However we were for several days in these comparatively low-lying Shan States, but none of my China-

[1] The young sawbwa assumed the government of the state himself soon after my visit.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

my Chinese servant behind here as he was suffering from bronchitis and fever, brought on, I believe, by the rainy, misty weather which is most unusual at this season of the year. I found him quite recovered.

I now turned towards Yung-ch'ang Fu, but determined to keep in unexplored country by taking a route some way to the north of the T'êng-yüeh Yung-ch'ang main road. The mountain range which separates the Shweli from the Salween valley is here a very high one, nearly precipitous at the top so that there are only a few paths across it. I decided to take one known as the Ma-mien-kuan pass. This being rather an out-of-the-way road, I had all the usual stories told me to try and dissuade me from going that way. The tales this time took the form of accounts of the deeds of Li-so robbers and a description of a sort of poisonous shrub which would kill the mules if they ate it. This last has, I believe, some foundation, as the shrub was pointed out to me on the pass, but I cannot imagine that animals would eat it if there was any grass to be got. The pass has evidently a bad name as I had great difficulty in getting a guide. Only one man would come, and I had to pay him at the exorbitant rate of 10½*d.* a day.

It was not till the second day out of Kai-t'ou that we tackled the pass. From Shan-yao where we had slept, there is a pretty stiff climb to begin with, and then some down hill before the really bad part comes. In the last two miles there is an ascent of 2,500 feet to the top of the range, which I made about 10,500 feet above sea level.

Just before reaching the summit is a Buddhist monastery, where four or five Chinese monks live who give food gratis to travellers and look out for people who miss the road in the snow, which often falls heavily in January. They have a very substantial house, the lower story built of stone and the upper of wood. As a special favour I was taken into the inner court by the head monk, who said he did not usually let people inside. The door from one court to the other in the lower story is barred up by great beams, and to get in we had to climb a ladder, go round the upper storey, and get down again inside. This, they say, is a precaution against Li-so robbers. The monastery was extra-

5: Daviet G-5 (1894-1900) 1909 AF16 Southwest China AF16

792 ordinarily dirty and so were the monks, but they certainly impressed me with their sincerity much more than the ordinary temple priest, who is often a great blackguard, and is usually held in no respect by his fellow-countrymen.

The descent on the eastern side of the pass was as bad as the ascent had been, and we had to go down 6000 feet to the village of Ssŭ-ling-kang before we could find any shelter or forage. We got in just after dark, our mules dead beat, having taken ten hours to do the march of fourteen miles.

The next day, the 16th December, we crossed the Salween at Mêng-ku ferry at an elevation of 2,550 feet, a drop of 8000 feet from the range we had crossed the day before. The river is here 100 yards wide, running with a current which precludes all idea of navigation. In some places the hills close right in on both sides, in other places there is half a mile or a mile width of rice cultivation. The valley has the warmer climate and denser vegetation of the Shan States—quite different from all the neighbouring [244] plains of Yün-nan. It is a mild enough climate to grow chillies, and it also produces persimmons which are sold dried like figs.

563 The population of this part of the country is small but varied. On the hills are Lo-los, Li-sos, and Chinese, while in the valley are Shans, and also Chinamen who most of them come from the neighbouring province of Ssŭ-ch'uan, the Yünnanese finding the place too hot and feverish. I do not think that the Shans extend up the Salween valley very much higher than this, for from all accounts one soon gets into a country ruled by semi-independent Li-so chiefs.

Four more marches through a very hilly country brought us to the top of the range which divides the Salween from its tributary, the Yung-ch'ang river. The road crosses it at 8,400 feet, and from the top is a fine view of range after range of beautiful mountains, the snow-capped Ts'ang 346 Shan, which overlooks Ta-li Fu, being clearly visible. We descended into the Yung-ch'ang plain and slept in a remarkable temple called the Shui-fu-ssŭ or Sleeping Buddha Temple. It is picturesquely placed at the foot of a jungle-covered spur with a piece of water in front of it. The inner shrine is a large natural cave, in which is the image

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

of a sleeping figure from which the temple takes its name. 346

The walls were covered with inscriptions written up by different pilgrims, and I was surprised to find that many of them were written in Shan and even in Burmese. I imagine that this must be an old temple dating from the time when Yung-ch'ang[1] was inhabited by Shans. As a rule Burmans and Shans have very little respect for a Chinese temple. The degraded form of Buddhism practised by the Chinese does not appear to them anything like their own religion. They always speak of the Chinese as spirit-worshippers and do not consider them as fellow-Buddhists.

On the 21st December a few miles of level road brought us to Yung-ch'ang Fu, where we put up in an excellent inn.

[1] Wan-hsang is the Shan name for Yung-ch'ang. Probably the Chinese name is a corruption of this.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

CHAPTER XVII

YUNG-CH'ANG-FU TO TAW-NIO AND KUN-LONG.

Through fir woods to Niu-wang—The Shih-tien plain—Yao-kuan—A temple of hideous images—Hilly going to Mêng-po-lo—Cotton grown—Mêng-p'êng—The Miao tribe—A crop of oranges—The British frontier post at Taw-nio—Meeting with Captain Johnson—No news of Turner and Ker—The Taw-nio district—The fort—Sport at Taw-nio—Theft by my servant—Kun-long—Tracking elephants—Arrival of Turner, Ker, and Scott.

000 LEAVING Yung-ch'ang by the south gate, we made two short marches through undulating country covered with fir woods to the large village of Niu-wang, where I found the inhabitants particularly inquisitive.

241 The next day our road lay through the very fertile plain of Shih-tien. This, like Yung-ch'ang and many other places in this part of Yün-nan, produces two crops in the year. The rice is harvested about October, and then the winter crops of opium, beans, peas, or wheat are put in. The Shih-tien plain also grows excellent tobacco and sugar-cane. [346] We slept in a fine temple with a nice flower garden, and the walls ornamented with realistic pictures of the punishments in the Buddhist hell. The Hsün-chien, the small official here, was very friendly, and the people consequently as civil as they had been the reverse at Niu-wang.

From the Shih-tien plain an ascent of 1000 feet brought us on to a plateau country, with little hills covered with fir trees rising out of it 200 or 300 feet above the general level. [241] In the hollows between these run little streams, along which are narrow strips of rice cultivation and a few scattered villages. At night we reached Yao-kuan, a large village, whose inhabitants allow their sense of curiosity to get the better of any small stock of manners that they may ever have possessed. We slept here in a temple which possesses the finest collection of hideous images that I have ever come across. [p. 130]

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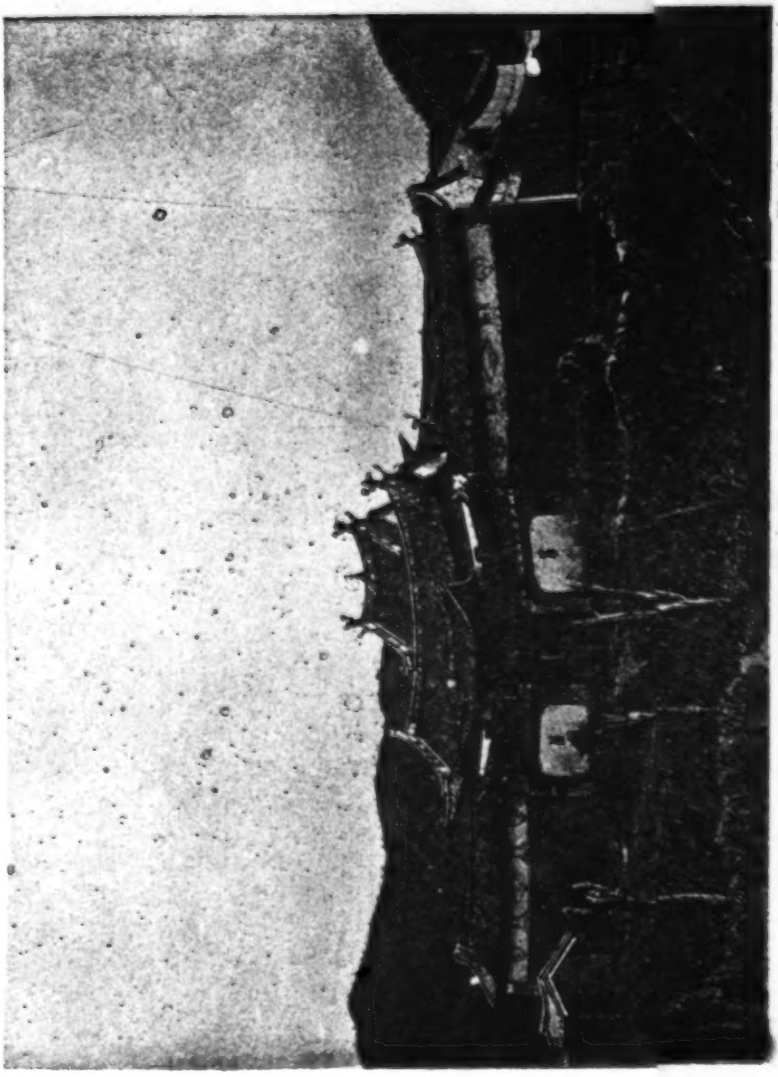

Photo by Mr J. S. Ker

Temple at Mu-pang-p'u

[Plate xxxv] [Face p. 152]

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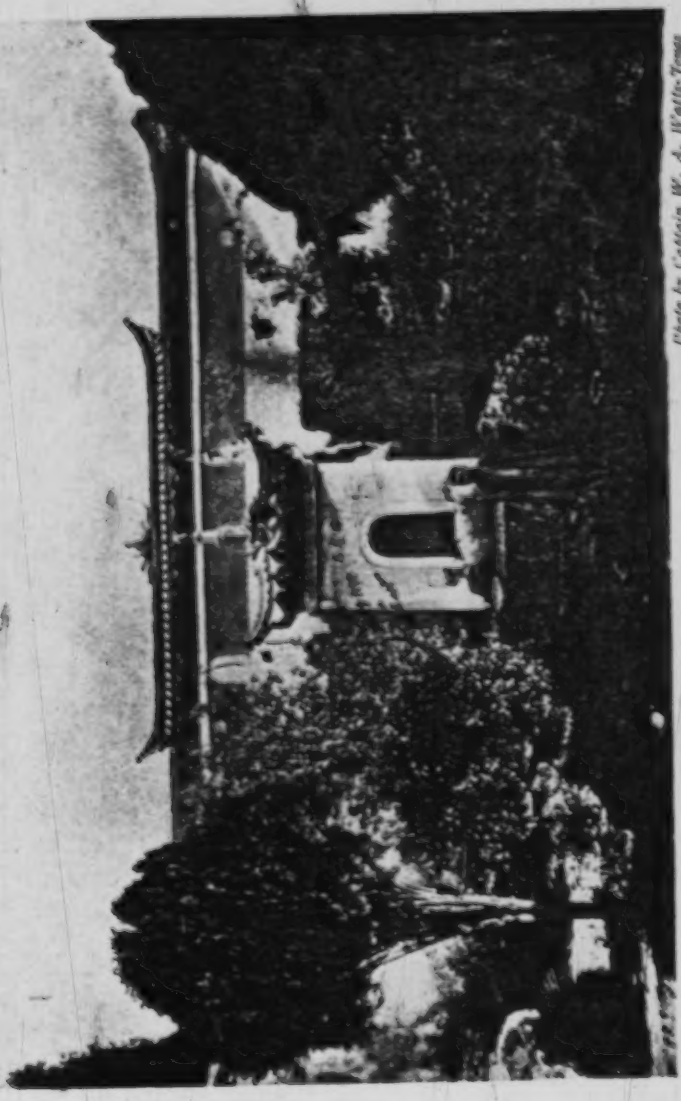

Photo by Captain W. A. Watts-Jones

Temple garden at Hsüan-wei Chou

Plate XXXVII

[Face p. 162]

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Photo by Captain W. A. Watts-Jones

A French missionary and his congregation

Plate I.

[Face p. 218]

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Photo by Major H. R. Davies

Tibetan pagodas

Plate LII

[Face p. 230]

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Sino-Tibetan Border AE3

CHAPTER XXXI

MI-LI, THE LAND OF THE YELLOW LAMA.

The San-ko-ya monastery—The eastern Tibetan—A tall straight-featured race—The Ya-lung again—Suspicious ferrymen—Our useless appeal to the lamas—Further negotiations—My interpreter wins the day with threats—We cross the river—Pê-tiao—Attempts to mislead us—A friendly monastery—Camp in the forest—Gold mining—Magnificent peaks—K'u-lu—Yaks—A cold night—Suspicious lamas—"Have you not come to dig for gold?"—The Chinese rank of the K'u-lu lama—A hospitable family—The reasons for Tibetan suspiciousness—An obstructive guide—We reduce him to reason—Interview with a lama—His objections overcome by the passport—The Mi-li river—A steep climb—Reach Mi-li after dark—A large monastery—Well-built houses—Tibetan and Chinese houses compared—Mr Amundsen's visit to Mi-li—The Mi-li prime minister—Present him with salad oil—Chinese traders—Gold washing—Extreme protectionist measures.

We had now been for four days within the boundaries of Huang La-ma Ti-fang, "the land of the yellow lama," as the Chinese often call the kingdom of Mi-li; but as yet we had seen no lamas and had not encountered the opposition from the Mi-li king which had been prophesied for us by the Chinese. The next day, however, this peaceful state of things was to come to an end, and we were to have our first experience of that suspicion and obstruction which, when continued day after day, are so wearing to the traveller in Tibetan countries.

Leaving Mo-lien we crossed the top of a ridge and began a long steep descent to the Ya-lung. A little way down from the top we came to San-ko-ya our first Tibetan monastery, a two-storied building of whitewashed stones, built all round a courtyard. Two of the lamas were sitting outside, and as they understood a little Chinese, we had some conversation.

These Tibetans are very different from the Hsi-fans, and are, I think, also fairer in complexion than and superior

6: Tafel--345 T-3 (1905-1908) 1914 AJ1 Tibet

S.W.China AF16

PlateLII.

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The Little Gold River and Tschorten sa gomba.

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Small temple with tutelary gods (Hsiao kin tschuan).